2. REVIEW OF RELATED LITERATURE

2.1 Kinship in General

Kinship is a term used by the society who use as the linguistic aspect to address someone in their daily lives. Generally, it can be understood that any society in the world has its own system in using the kinship. For example, the English society uses the kinship terms as follows.

The terms of Karonese kinship are Husband, Wife, Father, Mother, Son, Daughter, Brother, Sister, Uncle, Aunt, Father in Law, Mother in Law, Brother in Law, Sister in Law, Grand Father, Grand Mother, Grand Son, Grand Daughter, Nephew, Cousin, Great Grand Father, Great Grand Mother, Great Grand Son, and Great Grand Daughter.

Kinship systems have long held a central place in the attention of anthropologists and of all those concerned with the common and distinctive features of our human social life. It is easy to see why this should be so. Human beings, everywhere and always, with only minor exceptions, have lived in families. We have developed our wider social institutions in conformity with, and sometimes in direct articulation with, our patterns of family living. In particular, some of the most complex intellectual achievements of human communities are the various symbolic systems which they have evolved for describing relations between kinsfolk and for specifying what the content of these relations should be. The development and perpetuation of these intricate schemes has scarcely been correlated with the attainment of technical mastery over the natural environment, for some of the societies most advanced technically manage with quite unimpressive system of kinship.
2.2 Society

Languages, no doubt, are powerful and meaningful although they cannot be concretely be seen obviously when it is used as oval language, when we compare them to other tools of mechanics. They, the languages, however are used to differentiate human beings from animals. We can imagine how great and important a language is to the world in general and to its society in particular. We really cannot guess what would happen to the world without languages.

We know that a language is a dynamic kind of phenomenon, or on the other hand we can say that a language is always developing or it never remains entirely static. Languages are always changing and the Karonese language is just as much subject to linguistic change as any other language.

Nichols (1984:23) says, "Every society and every living language is stratified in many different ways. People divide themselves and each other into groups along line of class, status, and power. In the study of language stratification, analysts find such as things as 'high' and 'low' varieties."

According to the statements in the above quote, the Karonese ethnic group and its language are stratified in their own ways. Thus they have groups along lines of class, status, and power such as things as 'high' and 'low' varieties. The classification of the stratification that the Karo ethnic group possesses are "Kalimbubu" [kʌlimbubu] which means high, the orderer, and to be served; "Sembuyak" [sembuyʌk] means equal; and "Anakberu" [anʌk beru] means giving services.
Labov (1972: XVI) says, "......... that most important fact about language is its social function: the fact that it serves to establish and maintain socially prescribed patterns of behavior."

Again Patricia C. Nichols (1984:24) said "Language is one of the forms through which our social relationships are manifest, and is one of the primary vehicles through which our relative social status is shown."

It can be seen clearly that the relationships between a language and its society are meaningful because by applying the language's role to its society the relative social status of its society's members can be shown and understood. The same things will happen to the Karonese ethnic group.

For example Edwards (1985:19) said, ".....that there will be no 'non-ethnic tomorrow".

The Karonese ethnic group has a unique system which supports the idea of John Edwards. The system that the Karonese people use is that the Karonese people are a united group which consists of three different status groups and will be structured based on the five surnames elements (1 = 3 = 5). (See diagram 1).

It is hard for the outsiders to believe and understand how the Karonese ethnic group functions as \textit{one is three and so is five.}

Now a question might be asked by the non-Karonese people. How does the Karonese people use the Karonese language as a means of interaction to validate our proposition that one \textit{is three or three is one or one is five or five is one?}

Edwards (1985:3) says, "It is clear, however, that the link between language and identity is a reasonable one to study and, as we shall see, many have considered
that the possession of a given language is well-nigh essential to the maintenance of group identity."

Karonese people call themselves one in term of Karonese ethnic group which means that all of them are linked to one another as strongly as chains no matter where they are. This linking is concerned with the power and meaning of the Karonese language. On the other hand a person may belong to those three different status groups according to his/her context of situation. For instance he/she may belong to "Kalimbubu" at this time, and may belong to "Sembuyak" at that time, and also may belong to "Anak Beru" at another time. So his/her membership may change according to the context of situation.

When Karonese people say that they consist of three groups, they mean that all Karonese people no matter where they are, they will have to be a member of these three status groups. So the possibilities are only these three groups, i.e. "Kalimbubu", "Sembuyak", or "Anak Beru". Then another question will be asked in order to know who is "Kalimbubu", "Sembuyak", or "Anak Beru".

Before I answer this important question, I would like to tell the readers of this paper about the idea of Nichols (1984:24) says, "The use of language is part of a social interaction that requires essential arrangements about meaning between the participants in the interaction and reflects the consensus among the participants about their relative social 'worth' as speakers and readers."

The Karonese people agree with this idea and practice it in their day-to-day life while communicating. The way they practice this agreement is that whenever and wherever two or more Karonese people have a community, they will soon want to know who belongs to which category according to the rules of
the categorizations. The members of the groups respect one another. This can be seen clearly when "Kalimbubu" gives an order to "Anak Beru" and the "Anakberu" will give the services. "Anak Beru" and "Sembuyak" will never give orders to "Kalimbubu" but they may ask requests.

As soon as the readers know the meaning of these three distinctive and significant words they will be eager to know the application of the words (to the extent that it can be made available) and ways how to make a decision about who is who to whom. In order to get a decision the two or more Karonese people have to find out by following the regulations. Firstly, asking the first surname and then followed by the second surname of the person. This will be done interchangeably.

John Edwards (1985:3) says, "The emergence of sociolinguistics reflects a desire to reform this situation and to acknowledge a renewed interest in context. It seems to me that, implicit in this, is a concern for group and individual identity, i.e. sociolinguistics is essential about identity, ....."

Karo ethnic group says that its members consist of five elements because they have five surnames in general, i.e. "Karo— karo", "Sembiring", "Ginting", "Tarigan", and "Perangin-angin".

In the preceding paragraph the writer of this paper has stated that one person has two surnames, i.e. first and second. The member of the Karonese ethnic group, whether male or female, own two surnames. The first one is that which he/she inherits from his/her father's first surname. This surname is always used in written things; and the second surname is what he/she inherits from his/her mother's first surname. This second surname will be asked when necessary or required. The first and the second surnames can never be the same because
Karonese people still believe, till now, that all the people, no matter who they are or where they are, if they have. Therefore, up to date no one is allowed to marry a person with the same surnames. The regulation that they may not marry a person with the same surname is fair enough because there are still four out of five possibilities to be chosen.

A society is a group of individual and the members of the group almost have the same used of goods. For example, Students and faculty have identified three principal features: a clear writing style with frequent use of meaningful examples, topical coverage that reflects the latest findings in the broad range of the family field, and consistently interesting material.

This edition of the family, society, and the individual contains a wealth of new material because family texts must change—even as the family field itself changers—if they are to retain their relevance and vitality. Minority families and experimental family organization now receive even more appropriate attention. Because they rank as one of our largest and fastest-growing ethnic groups, a comprehensive description.

Some of the other new topics covered are augmented family functions, serial monogamy, international mate selection and marriage, the new double standard, computerized dating, the stepfamily and related problems, and expanded marital role arrangements. The challenge, of course, has been how to make the various changers without impairing the flow and readability of the basic book. These have always been the benchmarks of the family, Society and the Individual, and we are confident that they remain so.
By its very nature, the family is the province of many disciplines: sociology, anthropology, psychology, religion, home economics, law, and so on. And while The family, Society, and the Individual. is basically sociological in orientation, it is also interdisciplinary.